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can break up a developing pattern is an informant's responses. This precaution was not followed in the present study because its importance was not realized until the field work was almost completed.

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Finally, the sample tested should be random. This is probably the most difficult of all the precautions to observe, for many persons will refuse to work with the investigator. Approximately twenty Washo refused with varying degrees of firmness to work with me. Of these, probably half would have eventually weakened because I could have brought pressure to bear through some of their relatives. This still would leave a sizable number of adamant refusals. In small, homogeneous groups like the Washo, the lack of a random sample is probably less serious than in larger, more heterogeneous societies.

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In the present study, the above-mentioned precautions were carried out less fully than they might have been because the importance of some of them became clear only as the work progressed. The first four may be observed with no particular difficulty. I regard numbers one and four as particularly important. The problem of obtaining a random sample presents the most difficulty, but the effort must be made so that statistically valid inferences may be drawn about the larger population.

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The role profile test deals only with the qualitative characteristics of roles. It indicates that a role ranks high in teaching or helping or fondness and low in submission or hostility. But roles also differ in their content. For example, both mother and father help a person, but the nature of the help differs. The mother cooks for an individual and mends his clothes; the father helps him to fix his car or to build a house. The role profile test tells us only that something is taught, but it does not tell us <u>what</u> is taught. The content of the teaching or helping or punishing distinguishes roles as much as the qualities of the roles. Among the Washo, the differences in the content of roles generally follow sexual lines. For the most part, this study does not deal with these differences in content; but it will be seen that content must be taken into account in distinguishing between the roles of the members of the nuclear family who are of opposite sex and in the same generation.

THE SAMPLE TESTED

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The role profile test was administered to 47 of approximately 280 Washo living in the vicinity of Gardnerville, Nevada, and Woodfords, California. An effort was made to select a sample with an equal number of men and women, and one in which the young, middle-aged, and old were represented fairly equally. However, the persons within these categories were not selected randomly. The sample contains 20 men: five are thirty-five years of age or younger; 9 are from thirty-six to fifty-four years of age; and 6 are fifty-five years of age or older. The sample contains 27 women: 10 are thirty-five years of age or younger; 11 are thirty-six to fifty-four years of age; and 6 are fifty-five years of age or older. No one was tested who was under fourteen or who had less than seven different kinds of relatives. This reduced the number of young people who could be tested. The reluctance of the older Washo to mention dead relatives meant that many of the older people would not give all their relatives in the genealogical interviews, or would re-

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231 not very good and entered only the minor events. Usually the Washo quite openly express the view that horses are a bother, and they seem to enjoy making remarks about the amount of meat the white man's prize mount might provide. On one occasion a Woodfords Washo had allowed a white man to pasture two horses in a fenced meadow, but he expressed relief that they were [177] gone. It might be mentioned that this man's half-Paiute son, exposed to the [233] agricultural curriculum of public school, wants to raise a sheep in the family meadow. His Washo father chooses to ignore the boy's importuning, but his Paiute mother encourages his ambition.

233 Only one Washo man appears to have attempted to raise cattle. Sur-
554 prisingly, he is a very traditional young man, respected by Peyotists, non-Peyotists, mountain, and valley Washo alike. He is perhaps the only Washo today who might conceivably develop into an effective and generally accepted tribal leader. His small scale cattle operation is conducted on an allotment near Woodfords, on the banks of the Carson River. He has purchased a [246] small tractor with a cutter bar attachment and hay rake. He cuts hay for his [313] stock in his own meadows and those owned by his friends. In exchange for [478] the hay he assists his friends in gathering winter wood. This small cattle [179] enterprise is as yet too young to allow prediction of its eventual success or failure. It is being watched with patronizing interest by local whites. The Washo, however, view the experiment as an unusual departure from expected Washo behavior. A few grudgingly admit that it might yet point a new direction for their people.

123 It should be mentioned that I found Washo attitudes, when asked about
124 pets or animal husbandry, to be embarrassment, curt, almost hostile, reluc-
231 tance to comment, or confusion. Otherwise loquacious informants were apt to lapse into speechlessness when asked about domestic animals. Informants who claimed an impossibly total recall concerning times past (often years before their birth) seemed to experience memory lapses when asked about horses or cattle. A man who discussed with enthusiasm the minute details of the life and habits of game animals lapsed into embarrassed silence when asked why he kept a rabbit in a hutch near his house. In fact, his only response to the question was to disclaim ownership and state that he was keeping it for a friend.

224 As stated earlier, not all Washo hunt, but almost all men retain a
825 lively interest in hunting and wild animals. One informant, generally conceded by other Washo to have hunting medicine, approached a discussion of native fauna with the enthusiasm and attention to detail of a zoologist. He invariably referred to the various species as if he were using a personal name, speaking of Wolf, Bear, Coyote, Deer, and using a personal pronoun. With obvious enjoyment he would describe the intelligence of various animals he